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THE
Pernicious Way
Of the Rigid
PRESBYTER
AND
ANTICHRISTIAN MINISTERS,
DETECTED.

And several weighty Matters (in Controversie,
betwixt *Sion* and her Adversaries, or between the true
Church and the false) discussed,

To inform both Magistrates, Ministers, and People, against
the Spirit of Antichrist and Persecution.

Partly upon occasion of a Book, entitled, *The QUAKERS LIBEL* Answered, by *Creswel Whately*; who calls
himself Minister of the GOSPEL.

To which is annexed,

Something concerning the true Christ, and his being in his
People; In answer to *Matthew Cassin* his great Error and
Mistake of the *Quakers*, in his Book, entituled, *Faith in
God's Promises, the Saints best Weapon.*

L O N D O N,
Printed for *Robert Wilson*, 1662.

REPLY

D B L C T E D

AND

*The Pernicious Way of the rigid PRESBYTER, and
Antichristian Ministers, detected.*

*I. Touching Ministers Maintenance by Tithes, and whether they be now
of Divine right, or no?*

SINCE that we have seen several of the National Ministers have let fall their Plea for Tithes, upon a divine account, and only have fled to the National Law, and pleaded a civil Right to them (they not being able by the Scriptures to maintain their Plea for them, to be now of Divine Right due to the Ministry) I find one *Creswel Whately* (who calls himself a Minister of the Gospel) who (to shew his Ignorance and Confusion more than many others) hath taken it upon him (in his Book) to vindicate Tithes upon a Scripture account (as to be of Divine Right due to them) And therefore let us a little (in the first place) see what he saith for them.

The said *Creswel Whately* saith, *Did not God appoint heretofore, that there should be Tithes payed of all they had, and in the Gospel he hath no where repealed that Command; and that the Apostle upheld the Right of Tithes, though he did forbear to take them?* in pag. 2. & 17. of his Book. To which I answer; This would both make the Apostle a Transgressor (if there were such a Command in force which he did not obey, as this implies) as also it would make him false in what he said in his Epistle to the *Hebrews*, touching the change of the Priesthood, that took the Tithes, and the change of the Law, and disannulling of the Commandement which the Sons of *Levi* had for Tithes; which Priesthood, Law, and Commandement, the Apostle plainly sheweth the change and end of, as is apparent in that of, *Heb. 7.*

And as for God's ordaining, *That as they that Ministred at the Altar, were partakers with the Altar*; even so hath ordained, *That they that Preach the Gospel, shall live of the Gospel*; to which *C. W.* adds: *Is it not plain, that as the Levites did partake with the Altar, by taking Tithes; even so must they that Preach the Gospel, live of the Gospel; namely, by taking Tyths also?* To which I answer; This is an absurd Argument, and that which the true Ministers would be ashamed of;

for the Priests under the Law, partaking with the Altar, and the Ministers of Christ, their living of the Gospel, are two distinct things, relating to several states and dispensations.; and living of the Gospel, is not living of Tithes; though as it was an Ordinance of God under the Law, the Priests should partake (with the Altar) of Tithes and Offerings; so it is an Ordinance of God under the Gospel, that Christian Ministers should live of the Gospel, which is a further state than the other; and as the Gospel is free, so living of it, and being maintained according to it, is not a living by Tythes and forced Maintenance; neither doth it follow, that because God hath ordained the Livelyhood, of both the Priests under the Law, and Ministers of the Gospel, that therefore the Ministers of the Gospel must be maintained as the Priests under the Law were, as this pretended Minister of the Gospel hath implied: For if it were so, the Ministers of the Gospel must live by Tithes and Offerings, as the Priests under the Law did, (*Num.* 18. 9, 10, 24, 26.) which no true Minister will own.

And now to prove the Ministers taking Tithe-Corn, Hay, Calves, Foals, Wool, Lambs, Geese, Hens, Pigs, &c. *C. W.* instanceth, *Luk.* 11. 42. *Of the Pharisees* (to whom woe belonged) *Tything of Mint, Annis, and Cummin*, &c. To which I say, this doth not at all make for their taking Tithe now, as this man vainly imagines; for it was in the time of the Law, before either it, or the Priesthood & shadows under it, were fulfilled or ended by Christ; seeing it was before he was Crucified, that he spoke these words, *Luk.* 11. 42. & *Mat.* 23. 23. So that in arguing for Tithes from that of *Luk.* 11. 42. the Priests come very poorly and feebly off; as *C. W.* hath done, in his saying, *That all Tythes ought now to be payed, as well as heretofore, if we will follow the Rule of Jesus Christ under the Gospel*, &c. This then would make the Apostle *Paul*, and the rest of Christs Ministers. Transgressors against Christ, for they did not take Tythes, nor forced Maintenance; and this Priest *Whately* hath confessed, *That Paul did forbear to take Tythes*, pag. 17. and so his words do tend to make *Paul* a Transgressor and a Hypocrite, if he owned one thing in words, and another thing in practice; and certainly, had the Apostle been of this Priests opinion, that it was a Rule of Christ to take Tithes, he would not have transgressed the Rule; for there were several of the Churches (to whom he Ministred) that had been able to have payed him them, had they been due under the Gospel.

And to that of, *Heb.* 7. 12. *C. W.* answereth thus, p. 16. *It is*

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here said, there must of necessity be a change of the Law; it is not said, there must of necessity be a change of Tithes, &c. See what a false Gloss he would put upon the Scripture; he would maintain Tithes as due by that Command, by which they were upheld in the Law, and yet the Law is changed which gave them. What confusion is this? If the Law for Tithes be changed, where is the Command of it in force to uphold them now? But the Apostle saith, the Commandement is disannulled, and the Law is changed; and Christ is not a Priest after the Law of a carnal Commandement, but after the Power of an endless Life, *Heb. 7. 16.*

But saith C. VV. *The Law, which must of necessity be changed, is the Ceremonial, used under the Levitical Priesthood, where there were many Types and Shadows of Christ, &c. all which, and many other things that were Types of Christ, are indeed abolished under the Gospel; as Offerings, and many other things, &c. but there is no resemblance between Tythes and the Lord Christ; Tythes were no Type of Christ at all, but a maintenance for the Ministers of Christ under the Law; and so they ought to be a Maintenance for the Ministers of Christ under the Gospel, &c.* I answer; If Offerings, that were under the Law, were Types and Shadows of Christ, then were Tithes; for it was commanded, that the tenth of the Tithes should be offered an Heave-offering unto the Lord, *Num. 18. 26.* and the Tithes were given to the Priests for their Service, at the Tabernacle, *Ver. 21.* which Service, Christ the One Offering, hath ended: And our of the Tithes, the Fatherless, Widows, and Strangers, were to be relieved and satisfied, *Deut. 14.* and they were counted Robbers of God (in the time of the Law) who with-held their Tithes from the Store-house, *Mal. 3.* where the Widows, Fatherless, and Strangers, were to be relieved (and not to lye begging in the Streets, as they do here in this City, and other places of the Nation) but now Christ, who is the end of the Law for Righteousness, and of that Priesthood that took the Tythes; he is the living Bread of Life which is known in the Fathers House, and the Fruit of the Vine is known in him, and received in his Kingdom, by which they that come into his Light to believe and walk in it, shall be fed and satisfied, more than by the Tithe-Corn, Wine, Oyle, and Firstlings of the Flocks, which were but Types and Shadows of this living Bread which is in the House of the Lord; by which, they that have been as Widows, without Christ the Husband, and as Fatherless and Strangers, may come to be fed, relieved, and satisfied, as they come into the House of God. And to

tell of Tythes being a Maintenance for the Ministers of Christ under the Law, and for the Ministers of Christ under the Gospel. These are unfound expressions; for the Ministers of Christ under the Gospel, are come to a further state than the Priests under the Law, who were Ministers of the Law, and not called (in Scripture) Ministers of Christ; for Christs Ministers are come to the end of the Law, and of the Types and Shadows under it.

And as to C. W. his saying, in pag: 17. *That the Levitical Priesthood, is changed into the Priesthood which is after the order of Melchizedech, which is never to be changed; and that Melchizedech took Tythes, who was the Type of Christ:* From whence he argues, *That therefore Tythes ought to be payed, as well now as heretofore, &c.* I answer; 1. The Scripture doth not say, that the *Levitical Priesthood* is changed into the Priesthood of Christ, which is after the order of *Melchizedech*, as in effect, this Priest *VVhately* hath affirmed; for Christ came of another Tribe than that of *Levi*; for he came out of the Tribe of *Judah*, of which *Moses* spake nothing concerning Priesthood, *Heb. 7. 14.* 2. He granting that *Melchizedech* was a Type of Christ, then Christ is the Substance and end of that Type; and must the Type then be Preached up? And no where do we read, that Christs Ministers did take Tythes, or plead for them, upon any such account (or otherwise.) 3. *Melchizedech*, his receiving the tenth of the Spoyle, when *Abraham* did freely give it him; this is no warrant or proof for the Priests receiving the tenths of mens Estates, Increase, and Labours, whereby they oppress many poor labouring men. 4. And *Melchizedech* receiving once the tenth of the Spoyle from *Abraham*, when he returned from the slaughter of the Kings, is no warrant or example, for the Priests receiving Tythes every Year (*viz.* Tithe-Corn, Hay, Calves, Foals, Wool, Lambs, Geese, Hens, Eggs, Pigs, Bees, Apples, Plumbs, &c.) nor for their suing men at Law for Tithes, nor for their compelling them from poor Husband-men; for it was a free gift from *Abraham*, that he gave to *Melchizedech*, when *Melchizedech* met him with Bread and Wine, *Gen. 14.* by which he relieved his men; and it was the tenth of the Spoyle, and not any thing forced from him by a Law, nor a robbing the Poor. So that if you Priests do take *Melchizedech* for your example, why do you not follow him? and here it is evident, that you have manifested your selves to be Preachers up of Types and Shadows for your own ends and Bellies, and so no true Ministers of Christ the Substance, who is the end of them, And Christ being a

Priest after the Order of *Melchizedech*, in that he was King of Righteousness, and of Peace, and Priest of the most High God (and upon that account, like unto the Son of God) this is no Rule for Christ's Ministers, either receiving Tythes of Spoyles taken in War, or Tithes of mens Estates. So that you, who have upon this account pleaded for Tithes, have shewed your selves to be in a Popish Practice and Institution, which by the Papists was set up, since the dayes of the Apostles, and never commanded nor practiced by the Apostles.

And from that of, *2 Cor. 11. 8. C. VV.* accuseth the Apostle *with being chargeable, and that he did make the Gospel chargeable*, pag. 6. & 17. wherein he hath wronged the Apostle; for though, as by way of reproof to the *Corinthians*, he saith, *He took wages of other Churches, to do them Service*, (which Churches were not of the World, such as the Hirelings of this Age are chargeable to) yet the Apostle saith, *What is my reward then? verily, that when I Preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my Power in the Gospel*, *1 Cor. 9. 18. 2 Cor. 11. 9.* and so he kept the Gospel without charge, contrary to this Priests accusation against him.

And as for *C. VV.* hatelly his accusing us, *with refusing to pay Tythes, as doing it rather for (or out of) covetousness, than from a rectified conscience*, &c. To which I need say little, but the sad sufferings which we have sustained from the Priests (many of us) by long Imprisonments in nasty holes (some till they have dyed in Prisons) and the great Havock and spoyle they have made of many mens Goods (because they could not for Conscience sake pay Tithes) which is not unknown to the Nation. These sad sufferings may all witness against this accusation, to be false, and against him as a slanderer, that so accuseth us for refusing to pay Tithes out of covetousness.

II. Touching a settled Ministry.

And whereas *C. VV.* pleads for a settled Ministry; and that when the Gospel was planted, *Elders in the Churches, and in every City, were chosen*, *Act. 14. 23. Tit. 1. 5. Rev. 1. & 2. Chap. 1 Per. 5. 1.* To this I answer: 1. If the Ministers of England were Planters of the Gospel, as the Apostles and true Ministers were, they would have the same Power to chuse and appoint Elders, that would be able to take the care and oversight over the Flock of God; and then they would not settle themselves in Parishes & great Livings as they do; who are not willing to suffer any to preach there, but themselves, &c. such

such as are brought up at Colledges; for the Elders in the true Church, were such as were to feed the Flock of God, not by constraint, but willingly, not for filthy lucre, but of a ready mind; and such gifted and qualified men, did the Apostles approve of for that end, *1 Pet. 5. 2, 3. 1 Tim. 5. 17. Tit. 1. 5, 6, 7. Act. 14. 23.* 2. If the Ministers of *England* had been true Ministers or Elders, and had so planted the Gospel in *England* as they pretend, they would not remain as Masters and Lords over the People in this Nation, nor make a Trade of Preaching, as they have done these many years, but would go into other Nations and parts of the world, and spread the Gospel freely; but instead thereof, they are settled, and do feed upon the fat, and live lazily in this Nation, like droan Bees, that devour the fruits of others labours: And they that go up and down and Preach the Gospel freely, are envied and persecuted by these covetous lazy Teachers, as hath been apparent these several years in this Nation.

And by the way I observe, that *C. W.* shews but a very slender Reason, for his counting the *Quakers* Paper (which is printed in his Book) a *Libel*, because it hath no particular names subscribed to it; seeing that the Paper, he knew, was owned by them called *Quakers*, who sent it to him; as also, it being generally owned by us, there was the less need of subscribing a particular name to it; and the truth thereof being so apparent against the Priests, that they that see how their Covetous Practices do prove it, may be satisfied of the truth of it. And *C. W.* hath shewed himself so Ignorant of the Scriptures, that he hath accused the said Paper with *Railing, Reviling Language and Terms, and such speech as is found in Hell, and hellish mouths*; when as the Language and Terms, he hath so accused, is the very Language, and Terms of Scripture: as you may see, in *Isa. 56. 11. Jer. 5. 31. chap. 6. 13. & 4. 22. Ezek. 34. 3. Mica. 3. 11. Mat. 23. 19. 24. 33. John 10. 12, 13. & 8. 44. 2 Tim. 3. 13. Titus 1. 10. 1 John 2. 18. 2 John 7. 2 Pet. 2. 13. Jude 11. Rev 22. 15. chap. 18. 23.*

III. The Priests Envy, Hypocrisie, and falshood in several things, deteiled.

And who but an envious malicious man, would have sent forth such accusations and reproaches against us, whereby to incense the Magistrates to persecute us, as this *Creswell Whately* hath done? Especially in these times, wherein our suffering is so great already, as is not unknown to the Nation; and still for our Consciences, and Religion,

we are lyable to have our sufferings added unto ; and now for him or any of the Priests to seek to add to our affliction , by accusing us to the Magistrates, is both inhumane and unchristian like, and not at all as they would be dealt by. And since the Presbyterians themselves are so lyable to suffer, if they constantly adhere to what they have professed, this man (if he had been in Moderation, and Reasonableness) might have considered our Case by his own ; but many of the Presbyterian Priests can pretty much save themselves from Sufferings and Persecution, whilst they can daub with every outward Power and cleave to the Magistrates by flatteries ; and in Hypocricie and Dissimulation can conform to the Religion that the Rulers are of or will Impose whatever it be, for their own Ends, to save their Livings or fat Benefices : So, that had C. W. well considered the way and Practices of his own generation of hiring Teachers, he would not have accused us with first being *Anabaptists*, and then *Ranters*, and now *Quakers*, and next of all we know not what, pag. 4. when he should rather have said (of many of those Ministers that are of his own affinity) we must one while be *Episcopal* men for the Common Prayer Book, another while we must be Presbyterians, and plead for Ordination by the Presbytery, and for the Directory, and therein deny the Common Prayer, and tell the People that the Lyturgy must be laid aside, as that which hath given occasion to many Ministers to be idle and slothful, and too much negligent in putting forth themselves in the gift of Prayer, and Studying to Preach the Word ; and now after all this we must plead for Ordination from the Bishops, and turn again to the Lyturgy or Common Prayer, and thereby openly make our selves Transgressors by building up that again which we have destroyed, Gal. 2. 18. and what Religion and Worship we shall be of, and have next, we know not; but rather then we will lose our great Places, Livings, and Tythes, we may (in all likelihood) turn to the Masse (if the Magistrate will) for we have hitherto been found changeable both in Practices and Doctrine for our own ends. And though we have often in our Pulpits Prayed for *Oliver Cromwel*, and his Parliaments, and called him the Light of our Eyes, and the breath of our Nostrils ; and kept many Fasts, and dayes both of *Humiliation*, and *Thanksgiving* for him ; and have often given thanks in Publick for the Victories that have been given him over his Enemies, who were for a Kingly Government ; as also we much Rejoyced when his Son *Richard Cromwel* was Proclaimed Protector, and kept Prayer-dayes

for him, and prophesied that he should be a second *Solomon*, and of his Establishment and tranquility in the Nation ; and what a blessing he should be to it (as many that have heard us in our Pulpits can bear us witness) and all this was that these men in Authority should gratifie us , in setting great Livings and Tythes upon us ; and for that end, many of us have often humbly Petitioned these Protectors; but now after all this to gloss and colour over all these former proceedings of ours , (now these former Powers being overturned, and King *Charles* the Second , being in Authority in the Nation) wee'l Preach and Pray for him , and shew our selves zealous for him, and bid People , *fear God , Honour the King, and meddle not with those that are given to change* ; as also wee'l Preach against the *Independants, Anabaptists, and Quakers* , and call them *Fannaicks*, (but especially against the *Quakers* , for they gaul us most of all) and thereby seek to gratifie these Magistrates as we have done the former (as well as we can) that they may maintain us, (and if any of us be like to lose our Livings, let us Petition, and get a License under the broad Seal) and when we have obtained the Magistrates favour, by Preaching and Praying for them, and flattering them, then will we plead for Tythes and settled Maintenance, and seek to cause the Magistrates to persecute all that will not hear nor maintain us ; and when we cannot (by Argument from Scripture) maintain Tythes to be of Divine right to us, neither from *Melchizedechs* receiving the Tyth of the spoil (which *Abraham* gave him freely when he returned from the slaughter of the Kings) nor yet from the Priests of *Levy's* example, who had a command to take Tyth of their Brethren, which were both for their service at the Tabernacle (which now is ended by *Christ*) as also for the relieving the Fatherless, Widowes and Strangers, a Tenth of which Tyth was offered for an Heave-offering unto the Lord; now when we cannot maintain Tythes to be *Jure Divino* from these examples , then will we flie to the Law (that had its rise from the Pope) for Tythes, and wee'l tell our hearers, that the Magistrate gives us them, and wee'l threaten to trouble and Sue them, if they will not pay us, and thereby seek to terrifie and affright People , that they may be forced to pay us; and so we will drive on our Trade by all the Policy and force we can : and seek by all means to have the *Quakers* suppressed, either by Persecution, Imprisonings, or taking away their Goods for Tythes, in many places, to the value of five or ten times more then the Tythes come to : and now if these things will not do to over-

come these *Quakers*, (as we see, notwithstanding all their sufferings, they grow and encrease upon us) then will we make more complaints against them, and tell the Magistrates they are a dangerous People, they will overthrow both Ministers and Magistrates, and will not spare the Supream Magistrate himself, if they be suffered to go on; therefore now let them be Banished, for we cannot live in quiet, nor quietly drive on our Trade for them, but they will need be Checking and Reproving us for our taking Tythes, and Preaching for gain, and our seeking to compell men to our way and Worship, and to Impose Religion upon men contrary to their Faith and Conscience.

All these things with many other deceits, are these Treacherous Clergy-men, and Persecuting Priests guilty of in themselves, as by their Fruits and Doctrines is apparent; So that the Lord hath made them contemptible and base before all People, *Mal. 2. 9.*

And whereas in pag. 11. *C. W. Accuseth us of Insolencies and Lybels, which (he saith) so far as they reflect upon the Publick, and do tend to the disturbance and subversion of the Nation, and Common-wealth, so far the Magistrate is bound not to suffer such Insolencies to go unpunished, &c. For when the Child shall behave himself proudly against the Ancient, and the Base against the Honourable, Isa. 3. 5. Then the Magistrate must remember that he ought to punish evil doers; and if he do not punish such disorders, but is sparing in this kinde, because of a Temporizing Spirit, and out of base fear; or because of any selfish Carnal Policy, God will assuredly punish him for his Sin of Negligence.*

Ans. 1. As for Lybels or Insolencies tending to the subversion of the Nation, which this Priest would have the Magistrate to punish us for; hereof he hath accused us falsely, and shewed a spirit of Envy and Persecution against us; for which I know no ground he hath against us, either to accuse us in this manner, or to seek to Instigate the Magistrate against us, but onely because the Lord our God hath raised us up in Righteousness to bear witness against the deceits, and unrighteous Practices, Persecution and Oppression, (that such Teachers as are of his Affinity are guilty of) and their making a Trade, and a Gain of their Preaching, which we have in the Spirit of Truth, born witness against both in our words, Writings, and Books, which (scornfully and falsely) this Priest calls Lybels, though what we speak and write, be agreeable to the Scriptures of Truth; and neither this said Priest, nor any of his Brethren (the

Priests) have ever yet cleared themselves of those things which we have laid to their charge in our Books. 2. What we speak and write in Truth and Righteousness against the Priests oppression, covetousness, and Preaching for forced Maintenance, doth not at all tend to subvert the Nation, as he would possess the Magistrate ; but to establish the Nation in Peace, and free it from much bondage, oppression, persecution, and suffering, which the covetous hireling Priests have brought upon it ; which if it were free from those things, and people left free to the Lord, to lead and order them by his Spirit, in matters pertaining to Religion and Conscience, and only the Magistrates to punish evil doers, and to be a praise to them that do well, and not to lend their ears to the Priests, to be their drudges and executioners, in persecuting and imprisoning conscientious men, because they cannot maintain them in their oppression : I say, then the Nation would be more at peace, and all that are conscientious and moderate in it, more satisfied.

And the Priests might be tried, if they would Preach freely, and live of the Gospel, as the true Ministers did ; for if God hath ordained, that *they that Preach the Gospel, shall live of it* ; he is able to fulfil his own Ordinance, without their forcing Maintenance by a Law from people, or suing them at Law for Tythes ; in which thing the Priests have manifested themselves to be both out of the Ordinance of God, and example of all his Ministers. 3. By their so much seeking to incense the Magistrate to punish and persecute us, for bearing witness against their covetous practices, and false principles, it appears they are afraid their Trade should fail them, and go down ; as it hath already failed many of them, whilst they are putting one another out of their Livings and places (where they have upheld their unrighteous Trade for their Bellies) as those that bite and devour one another. 4. And as to that of, *Isa. 3. 5.* of the Child's behaving himself proudly against the Antient ; this was in *Israel*, when they oppressed one another ; which pride and oppression we are not guilty of, but the proud and covetous Clergy.

But whereas this *C. W.* accuseth us, as behaving our selves proudly against the honourable ; one seeming reason for it (a little before) is, pag. 10. he saith, *That we do continually all along use those disdainful terms of Thee and Thou, and the like scornful expressions ;* and saith, *That this is directly contrary to the Rule of the Gospel, &c.* and it is also contrary to the example of the Apostle Paul, when he was reproached by Festus, &c. the Apostle doth not say, *Thee and Thou, but*

most noble Festus, &c. Act. 26. 24. Answer; This accusation reflects upon all the Holy men of God, spoken of in Scripture, (who used the words Thee and Thou to a single person, and You and Ye only as pertaining to a number, or to more than one) as if they all used disdainful and scornful expressions, and as if they therein directly transgressed the Rule of the Gospel; this is but a bad and unequal judgement, and apparently false; for *Paul* himself used Thou to *Festus*; and several times both Thee and Thou (in signification) to King *Agrippa*, who was in greater Authority than *Festus*, *Act. 25. 10. & Chap. 26. 2, 3, 27, 29.* and multitudes of examples more might be instanced for this: As also, this man can use Thee and Thou to God in his Prayers; and he and his Brethren have learned that plain language in their Grammar, which distinguisheth between the singular and plural number, though now he hath accused us, with using disdainful terms; for using that plainness of speech which he hath formerly learned, in which thing, the very Heathen may judge the pride of these men, who cannot bear the terms of Thee and Thou to a single person. *C. W.* little cause hast thou to boast (as in pag. 16.) that thou canst read where we cannot spell, who so ignorantly hast judged the plain Grammatical language so frequently used in Scripture.

And further, in pag. 11. *C. Whately* saith, *If the Quakers may go away with these affronts, which they offer unto all, making no difference; within a while they will not spare the Supream Magistrate, and so at last, all will turn into confusion and disturbance, which the Lord in mercy prevent: for England hath felt the misery of War already.* To this I answer; Herein hath this man discovered himself to be acted both by a false and persecuting spirit, whereby he hath wickedly gone about to stir up the Magistrates to persecute us, though without any just cause against us, and herein hath he and the Priests of this Nation often manifested themselves to be in the way of deceivers, false Prophets, persecuting *Jews*, and to have drunk of the Cup of the great Whore, who hath persecuted and killed the Saints, *Rev. 17. & 18.* For, 1. We (as alwayes we have done) do own the Authority and Power of the Magistrate, as ordained of God, *to be a terror to evil doers, and a praise to them that do well*; and for that end, have from time to time, since we were a People, warned, exhorted, and admonished the Magistrates that have been in power, to Truth, Equity and Righteousness; and as in respect to the place and Authority of the Magistrates, have alwayes put a difference between them

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 them and the subjects that are under them in the Nation, though he Glory, Honour, and vain Complements and Customs of the world we are redeemed out of, and may not be so conformed thereto, *Rom. 12. 2. 1 Cor. 7. 31. 1 Job. 2. 15.* and the Faith of our Lord Jesus Christ we hold without respect of persons, according to Christ and the Apostles Doctrin, *Job. 5. 44. Jam. 2. 2.* And as for his saying, *That within a while we will not spare the Supream Magistrate*; To this I need say little, in vindication of our Innocency, our Life and Conversation having these several years given so evident a Testimony against this Accusation; and our Innocency (through many sufferings, tryals, and tribulations for Conscience sake, without doing any evil, violence, or affronting any mans person) is manifest to the Nation wherein we live, as those that have not sought a worldly Kingdom, or earthly preferment; so that this *C. W.* may be ashamed of his Prophecie against us, in his saying, *That within a while we will not spare the Supream Magistrate*; for as appears, it is above six years since he first wrote this against us, by the date of this his writing against us, being dated, *August. 18. 1655.* though the printing of it bears date, 1662. and all this time, since we were a People, our Life hath preached our Innocency, through many persecutions, and cruel sufferings and imprisonments, which the Priests of the Nation have chiefly been the instrumental cause of, by their instigating the Magistrates and Powers of the earth for their own ends against us. And, 3. This our Accuser, hath not any just cause, or real occasion, as from us, so implicitly to accuse us, either of being the stirrers up to War, or with affronting the Supream Magistrate in that kind, as he and many others of his Brethren have unrighteously accused us, and prophesied against us; for as hitherto our Innocency and Integrity towards God and men, hath evidently testified against them and their false aspersions cast upon us; so we doubt not, but also henceforth, through the strength of our God, we shall (as we have hitherto done) prove them to be false Prophets, that have prophesied against us, from their own evil hearts and prejudiced spirits, and not from the Spirit of the Lord; and so they have falsely measured us by their Bushel, and accused us with that, whereof themselves are guilty, who have been as the Trumpets to War, and instigators to bloodshed, when they have been afraid their Trade would fail, and that their designs would not be mannaged, by such as have been in Power; so that then their exclamation hath been, *Curse ye Meroz*

that will not come and fight against the mighty ; and so instead of making manifest the true Religion and Worship, through freely preaching the Gospel, in holding forth the love of Truth, or freely admitting of fair and equal disputations with them who are most concerned in the differences (which is the most equal and reasonable way to manifest things in that case) instead thereof, they have gone about to establish their Religion and Worship by the outward sword, force, and imposition ; from whence hath sprung that saying amongst the profane, *Fight lads for the Gospel* ; but we know, that the hand and Power that establisheth the true Religion, is not carnal, nor visible, but spiritual ; and therefore in the patience of the Lamb of God we have been, and are given up patiently to suffer, and to wait upon the Lord, and to see him carry on his work, by his own Arm and Power, and not to follow the way of false Teachers, who have sought to establish themselves by the Arm of flesh, and with force and cruelty have ruled over the People, as the false Shepherds of Israel did, who fed themselves, and not the Flock, *Ezek. 34.2,3,4.*

And whereas in pag. 14. & 15. *C. W.* makes much ado against *John Cam*, for using the language of Christ, against the *Pharisees*, in calling them, *Hypocrites, Serpents, &c.* and saith, *That he denies it to be lawful for him to speak all that Christ spake ; for Christ said, Son be of good cheer, thy sins are forgiven thee, &c. Can John Cam ever prove himself to be as justifiable as the Lord Christ ? And he saith, How come you to know, who is a Serpent, and who is a Viper ? Let me tell you, that you your selves are the Children of mortal, sinful men ; &c.* Answer, As for what *John Cam* hath said against the *Priests*, as comparing them with the *Pharisees*, the truth thereof is evident, as their conversation and practices manifest, both in their oppressing the People, and several other things, *Mat. 23.* And neither *John Cam*, or any of us, ever did, or do, take upon our selves, either to reprove or judge others, or to know the state of others without Christ (as of our selves, distinct from Christ, as *C. W.* hath implied) but by the Spirit of Christ are we able to discern the Tree by its fruits ; and between the nature of a Serpent, and the nature of a Lamb ; and between a Wolf and a Sheep, & who are in the nature of each ; for that Spirit searcheth all things, and the spiritual man judgeth all things, *1 Cor. 2. 15.* and they who are in the Spirit are spiritual ; and he is a blind man, that is not able to judge between a Serpent and a Lamb, or a Dog and a Sheep, or that cannot discern between such as are Serpents, and such as are Lambs ; for we know the Promise

of God fulfilled, which saith, *Ye shall discern between him that serveth God, and him that serveth him not, and between the Righteous and the Wicked, Mal. 3. 10.* and we neither judge of things before the time, nor yet do we judge as these that have a beam in their own eye, who are forbidden to judge; but in the Spirit, which hath opened and cleared our eyes, do we speak the truth, and appeal to the witness of God in every mans Conscience. Again, *C. VV.* hath condemned himself in the thing he allows, for he forbids others to judge, and yet he himself hath oftentimes judged us, as *for being in error, setting up a false Light, for keeping pride still in our hearts; for refusing to pay Tythes, from or out of covetousness; for lightly esteeming the Rock of our Salvation; for not following the Light which is in the Word; for insolencies, disorders, and affronts; for being tossed to and fro with every wind of Doctrin; for being railers and revilers; for consulting with flesh and carnal wisdom; for having a mystery of iniquity in the midst of us; for condemning all the settled Ministers of the Gospel, &c.* These aspersions and accusations against us, which are dispersed through his Book, with many more of the like nature, we do absolutely deny, as being slanders that are unjustly cast upon us by him, who hath taken upon him in hypocrisie, to forbid others to judge; as also his saying, in pag. 7. *That all sober-minded and serious Christians, who are settled in the Truth, do judge, that the inventers and fomenters of our Way, are the Jesuits and the Papists, Satans subtle and busie Factors, purposely to disturb the Truth amongst us in England, &c.* Answer, They who do so judge concerning us and our Way, are neither settled nor established in the Truth of Christ; for as for our Way, it is the same that the holy men of God, and true Christians of old owned, and were in; and it is Christ, who is *the Way, the Truth, and the Life*, whom we own; which was never invented nor fomented, by either Popish Jesuits, Papists, or Satans Factors: And a clearer Testimony have we given against Popery, than any of you, who are in the Popish practice, of taking Tythes and Sprinkling Infants, and in many other things and principles, both as to your education at Colledges, that were built by the Papists, and in your Preaching in their Mass-houses, which you falsely call Churches, and several other things wherein you agree with the Papist, and are out of the Scripture example, and Saints practices; and then to save your selves, would be accusing us of Popery.

And thou *C. W.* Hast accused us in pag. 7. *For being very plain in our Garments and Apparel, but alas (sayest thou) doth the Power of*

*Humility consist onely in these External things? why the Papists themselves in this External Humility do very far excell us, for they Cloath themselves with Sack-cloth, go bare footed, &c. yet saist thou, Do I not like of their Religion, neither can I approve of yours because it is like theirs. Answer, This is but a silly Argument, either from thence to deem us Papists or to disapprove of our Religion, for, going plain in apparel is both according to the example of the Saints, and the Apostles Doctrine, who gave Testimony against both, vanity in Apparel, Pride of life, and the Lust of the Eye, which was after such things, 1 Tim. 2. 1 John 2. 16. and had we not better be in plainness of Apparel, then in Cuffs, Ribbons, and such like Fooleries as many of the Clergy-men wear? And shall we be accounted Papists because we are in the Apostles Doctrine, and shew an Example of Moderation and Sobriety to others? and therefore must our Religion be disapproved of? this is as bad an Argument as if C. W. had judged all to be Papists that Profess the Name of Christ, and own the Saints Practices, because the Papists do Profess his Name, and in some things do Immitate the Saints; or must we disown the Truth in any thing, because evil men do Profess it, and make a shew of it? If C. W. have learned no better Logick then this, he had better never have gone to the Vniversity to have learned his Trade, and that Cost that was bestowed upon him for Learning, was very ill bestowed; but herein the World may see his weakness, as they may see his falshood, pag. 6. in his saying these words to Robert Howton, viz. *That which we demand from you is none of yours, but ours, for our Tythes were never purchased by your self, or by your fathers before you, &c.* which how false that is, let all both Farmers and Free-holders in this Nation witness, who when they Buy a Stock of Cattle, all at their own charge, for the Managing and tilling their Lands and Tenements, and when they Buy the Corn they sow their ground withall, and when men have purchased Lands by their own proper Cost and Charge, and every part and parcel thereof for their own singular use, as the Evidences are, and are at so much Cost and Charges with Managing of them, then for the Priests to claim the Tyth of Cattle, Goods, Corn, Hay, &c. to claim it as their own, and say its none of theirs who purchased both the Lands Goods, and bought the Corn by which it was sown, let any indifferent Persons judge of their falshood, and unrighteousness in this thing.*

IV. *Of the Light within both Natural and Spiritual Men.*

And as concerning the Light that is within: C. *Wholly accuseth*

us, *With shamefully undervaluing the Holy Scriptures, and setting up a false Light that is within us, above the true Light that is in the Scriptures; for it is our constant language, look to the Light that is within you, not knowing that we are by nature wretched, miserable, poor, blind, and naked; and therefore it is, that the Lord hath given us his holy Word, which we call the Scriptures, to be a Lanthorn to our feet, and a Light to our paths: What you call Light, we may well call Darknes,* p. 6. As also he saith, pag. 9. *You do lightly esteem the Rock of your Salvation, the Truth of Christ, &c. all this proceeds from hence; because you follow that Light which is in you, and not that Light which is in the Word and Spirit, &c.* Answer; In these things are we very grossly wronged, and the Truth much abused, by this our Accuser. For, 1. We neither undervalue the Holy Scriptures; neither do we lightly esteem the Rock of our Salvation, either in Preaching the Light within (or any other principle held by us) but therein, do both own the Rock of Salvation, and the Scripture; for it is the Light of Christ, the Rock of Salvation (and no false Light) that we Preach and own, which is the *true Light, that enlightens every man that cometh into the World,* Joh. 1. 9. And he is come a *Light into the World, that whosoever believeth in him, might not perish, but have everlasting Life,* Joh. 8. 12. & 12. 46. 2. In his counting the Light within, which we Preach, a *false Light, a deceitful Light, and Darknes,* as in pag. 6. & 7. & 9. he hath blasphemed against the Light of Christ, and hath put Light for Darknes, and Darknes for Light, and turned the Truth into falsehood, or a Lye, and so brought the woe upon himself, *Isa. 5. 20.* 3. The Light within, which we Preach, is the Light of the Word, and Spirit of God, and not divided from the Word, as our Accuser hath implied against us: for the Word of God is known in the heart of every one that believeth, *Rom. 10. 8.* and this was in *David* and the true Prophets hearts, before they gave forth the Words or Scriptures from it; so that, he that makes no distinction between the Scriptures, which are the Writings, and the Word, or Light within, from whence they proceeded, is very ignorant. 4. It is the Light of Christ within, that convinceth of (and testifieth against) sin and unrighteousness; and where it's not rejected, but obeyed, it leads man out of sin, and so out of the natural, wretched and blind state, to God, who is the Fountain of Grace and Life, and the Father of Lights; none of whose Lights do we ever read of in Scripture, to be either false, deceitful, or in themselves darkness.

And 5. Neither was it the Light that was in *Paul* before his Conversion, that led him to make havock of the Church of Christ, or to be exceedingly mad against the Saints, and persecute them, as falsely *C. VV.* hath implied in his *Queries*, pag. 9. nor was it the Light that was within the *Jews*, or Persecutors, that deluded them so, as to think they did God good service in killing the Saints; (as also this man hath implied) but the spirit of error and darkness in them; for Christ told, even them (*viz.* the *Pharisees*) that were in the persecuting nature, That *the Kingdom of God was within them*, *Luk.* 17. 20, 21. the Light of which, is neither false, nor deceitful, nor doth it ever lead into any deceit or evil. And further, how apparent is *C. VV.* his ignorance, concerning the Light within, who puts no difference between Light and Darkness, in his asking if this Light that is in man, did not cause *Jesurun* to sacrifice unto Devils? *Deut.* 32. 17.

Again, *C. VV.* saith, *I would also willingly know, whether the Light of the new Creature, that is in the Saints themselves, be a sufficient Rule to walk by? for if so, then the Saints may cast away the Scriptures, and walk by their own Light, &c. Then also, the Saints have such a Light in them, that they cannot erre; and it is to be understood, that you your selves must be the Saints, and so you being the only Saints upon the earth, we must follow you in all things, as the Papists do the Pope; and what a compendious way will this be, to bring in Popery and blind obedience, in the highest degree that ever was? &c.* Answer; Thus hath this ignorant man begun in darkness, and ended in scorn and falsehood. For, 1. The Light of Christ and his Spirit, that is in the new Creature and Saints, is a sufficient Rule to walk by, as the Spirit of Truth doth lead into all Truth; and the Anointing or Light, that was in the Saints, taught them of all things that was Truth, and no Lye, 1 *Joh.* 2. 27. 2 *Cor.* 13. 5. and so Christ is in you, except you be Reprobates, and in him is the Saints sufficiency; and yet it doth not follow, that therefore the Scriptures of Truth must be cast away, no more than *John's* Epistle was to be cast away by them (to whom he wrote) that had the Anointing in them, to teach them of all things (and so to understand the Scriptures) that they needed no man to teach them, but as it taught them; and this keeps out of error, where it's minded and obeyed. 2. And to own and witness to this Light, Spirit, or Anointing within, as a sufficient Rule (as all the Saints have done) is no way to bring in Popery, nor blind obedience, as unjustly is implied against us upon this account; for that Accu-

sation reflects upon the former Saints, as well as us. And I am so charitable, as not to believe, that none have a sufficient Rule to walk by, or Light to save them, but they who have the letter of the Scripture without; for the general Love and Goodness of God to mankind, cannot be so limited to a visible thing, nor bound up in that narrowness; as our Accuser seems to imply.

Again, C. *W.* objects (in his Postscript) *That they say, that all men have the Light of Reason and natural Conscience, which is enough to make them without excuse in the day of Judgement; but as for the Light of Grace, which alone can make us wise to Salvation; this is not given unto all men;* and to prove it, cites, *Deut. 29. 4.* *Answ.* As for Light of Reason and natural Conscience, being enough to make men without excuse, we do not at all read of in Scripture; for that which left men without excuse was spiritual, and that which might be known of God, that was manifest in them, *Rom. 1. 19.* and that Light which leaves without excuse is saving, and sufficient to lead out of sin, or otherwise it could not leave any without excuse, for insufficiency in the Gift given to Man (if it were so) would be a ground of excuse. And as for those *Israelites* spoken to, in *Deut. 29.* their not having an heart to perceive, nor eyes to see, nor ears to hear, unto that day, was because of their Rebellion and Disobedience; which occasioned hardness of heart, blindness, and want of understanding; for there was no fault in God towards them; he gave his good Spirit unto them, and yet they rebelled against him, and would not hearken to his Voice, *Neh. 9. Psa. 81. 11.* and so all that rebel against the Light, know not the ways of it, for they abide not in the paths of it, *Job 24. 13.*

V. Of Perfection.

And now, as it hath been much of these Priests work, to talk against the sufficiency of the Light of Christ in men; so also have they much spread abroad their sinful Doctrins, for the continuance of sin and imperfection in all men, while upon earth; for which iniquity C. *W.* hath also appeared, who (in his Postscript) saith, *He shall only acquaint the Reader with one particular (of the Quakers) which discovereth the great Pride of their hearts, viz. that they say of themselves, that they have a Righteousness within them, whereby they are made perfect, and without sin: This is R. Fransworth's Assertion; he saith, and then to prove this to be contrary to the Truth, he brings these Scriptures, Eccl. 7. 20. Job 9. 20. Jam. 3. 2. Rom. 7. 10, 23. 1 Joh. 1. 8, 10. Gal. 5. 17. Rom. 7. But (saith he) they say*

still, they are without sin, because they have the Spirit of Christ in their hearts, and therefore they are without sin. To which I answer; As for what he saith the *Quakers* say of themselves, and that they say still, they are without sin; this is a falshood, and herein hath he wronged them and their words; for they do not go about to set forth themselves in any justification of themselves, and of their own states, as some mistake them, and as this man implies against them; but to vindicate the Truth in general, and to shew forth Christ, and his Work and Righteousness, which is to be known within; *For know you not, that Jesus Christ is in you, except you be Reprobates?* 2 Cor. 13. 5. and the end for which Christ is made manifest, is to destroy sin, and to make perfect, 1 Joh. 3. Heb. 10. 14. and this Work of Christ is known within: which to bear witness of, is no pride of heart (as our Accuser saith) And as these Scriptures mentioned by him (from whence he seems to plead for sin) so far as they either relate to the state, in which all are sinners, and none Righteous; or to the state, wherein some are in the spiritual warfare, warring against sin; or where sometimes the Apostles condescended as to number themselves, amongst them that had sin, and so condescended to speak of states below their own, (as having been in them) I say these Scriptures, do not reach all states and conditions; for he that is born of God, that hath obtained victory over sin, who walketh after the Spirit of God, and he that abideth in Christ sinneth not, being washed and cleansed by the blood of Christ; which cleanseth them that walk in his Light, from all sin; See 1 Joh. 1. 9. & Chap. 3. Rev. 1. 5, and it is said, *Thy People shall be all Righteousness, Isa. 60. 21.* And *blessed are the undefiled in the way, they also do no iniquity, Psal. 119. 1, 2, 3. Ezek. 36. 25.* So that, what we (called *Quakers*) do hold in this thing, is a true Testimony against all the Ministers of unrighteousness, who contend and plead for sin, the term of Life, and number the Righteous that are in Christ, among the wicked, who are out of the way, and none of them Righteous; nor that doth good, *no, not one, Rom. 3. 10.* which Scripture C. *VV.* hath brought against Perfection; and so like the deceivers of old, that put no difference between the Holy and profane.

V I. *Of studying old Authors, and receiving the Gospel, &c.*

And whereas in the Paper, from them called *Quakers*, it's said, That the Apostles received not the Gospel at Oxford or Cambridge, nor by studying old Authors, &c. to this C. *VV.* replies; *Perhaps the Apostles were never in England: I may pay you in your own Coins,*

viz. the Apostles never received the Gospel at Colonel Vivers his House in Banbury, nor at any of the Quakers Meeting-places in Braughton, or Bloxham, or Tadmerton. Answer; This is as unfit a parallel, as his comparing their Preaching, if they are desired (when they are upon a journey, about their own occasions) with the Apostles going forth on purpose, in obedience to Christ, to Preach freely; and *Paul's* speaking in the Synagogue, when the Rulers required him, *Act. 13.* when as he did not then go about a worldly occasion, but went on purpose to Preach Christ among the *Jews*, for which he often suffered persecution among them (which the Priests, who stand in mans will, are loath to do) but to the former parallel I say, that the *Quakers* Meetings, in these said places mentioned, and other places, (where the Gospel is freely preached among them, and where they feel the Presence and Power of God among them) are both according to the Example of the Saints, spoken of in Scripture, who often met in Houses, *Joh. 2. 19. Act. 10. 27. Chap. 12. 12. & 20. 8. & 28. 30, 31.* and their Meetings are more justifiable, than the Priests education to their Ministry, at *Oxford* or *Cambridge*, according to man's will, by natural learning and studying Philosophy, and old Authors; all which a natural man may do, that never knew Christ; and for which manner of education to their Ministry, they have no example from Christs Ministers, but from the Papists, and such as are in the Apostacy. And as for the Apostle *Paul's* mentioning what some of the *Greek* Poets said, *Act. 17. 28. viz. In him we live, and move, and have our Being* (which is brought to prove the Priests studying old Authors, to Preach from them) I say, this doth not prove their Practice, in that thing; for we neither read, that the Apostle did either study old Authors for his Ministry, or gathered Sermons out of them to Preach (as the Priests do) but only that he mentions the words of their own Poets, to come over the Idolaters and Heathen; for the thing contained in these words, he needed not study old Authors, for having learned the same thing from Christ in his Gospel, which he received not from man, nor by studying old Authors, as the Priests do, but by the Revelation of Jesus Christ, *Gal. 1.*

VII. Of Womens keeping silence in the Churches.

And as concerning those Women, which were commanded to keep silence in the Churches, and to learn of their Husbands at home, *1 Cor. 14. 34, 35.* from hence *C. VV.* saith, *1. That by your Women, who are commanded to keep silence in the Churches, is meant the*

Female Sex. 2. And by *Husbands* is meant *Husbands in the flesh*, &c. his Reasons are, that the *Female Sex* ought to be under obedience, and that men have no *Husbands*, and that a woman can never be a man, and a man can never be a woman, &c. And 2. It is meant *Husbands in the flesh*, because we have but one *Husband in the Spirit*, and because the Text speaks of *Husbands at home*, &c. To which I answer; That what the Apostle said of Womens keeping silent in the Church, doth not relate to every state and condition, as to tie all the Females from ministering the Truth; nor was what he to the *Corinthians* commanded (in that case) given as a general Rule to all others, so as to limit the Spirit of God from speaking, in either Male or Female (and there were some Women that had no *Husbands in the flesh* to learn of) but it had relation to the state that he then saw those Women in, who were commanded to keep silent, and to be in subjection, and to learn of their *Husbands*, and not to usurp: So we say, that they who are yet untaught themselves, and have their learning to seek, and who would be usurping, whether they be Males or Females, they are to be in silence, and under obedience, according to the Law; but there is a farther state in Christ, where he is formed, in either Male or Female (and where he is come to speak in either) than that which is under the Law, or that wherein people are unlearned, or the state of *Eve* that was deceived, or of the Woman that would usurp over the Man; For neither is the Man without the Woman, nor the Woman without the Man in the Lord; and the Apostle admits of Womens praying and Prophecying in the Spirit of Truth. And as there were true Prophets, so there were true Prophetesses, spoken of in the Scriptures, both of the Old and New Testament, *Exod.* 15. 20. *Judg.* 4. 4. *2 King.* 22. 14. *Neb.* 6. 14. *Isa.* 8. 3. *Luk.* 2. 36. *Act.* 21. 9. And it is said, *Your Sons and Daughters shall Prophecie*, *Joel* 2. *Act.* 2. And did not Women Preach the Resurrection of Christ, soon after he was risen? *Luk.* 24. 10. And that saying, *That a man can never be a Woman*, I say in some sense, some Men may be accounted Women, as the false Prophets in *Israel*, and the Women that ruled over the People, when Children were their Oppressors, *Isa.* 3. 12. & Chap. 32. *Jer.* 51. 30. *Ezek.* 13. and such as were deceived and led captive in the Apostles dayes, were called, *filly Women*, *2 Tim.* 3.

And to his saying, pag. 18. *That the whole Country, and he thinks, the whole Land, is acquainted with Anne Audlands presumptuous speaking in our Assembly; and surely Anne Audland cannot deny, but that*

that she is a *W*oman. Answer; As for presumptuous speaking, that is not proved against *Anne Andland*, but is denied as a slander; and when at any time the Spirit of the Lord hath moved in *Anne Andland* to speak, or in any other Daughter or Hand-maid of the Lord, the Spirit ought not to be quenched, nor Prophesie to be despised, whether it proceed from true Prophets or Prophetesses: See further of this matter, in *G. F.* his Book, concerning Sons and Daughters, and Prophetesses speaking, &c.

And as for *C. VV.* his Rhime, in the end of his Book, where he saith,

*Instead of Papists are the Quakers come,
Disturbing all these parts of Christendom:
Their Plots are Hellish too, their Deeds are evil;
Both boast of Christ; no more, my Muse is civil.*

Answer; Herein the world may see: what a vain light and false spirit, this man is acted by, who hath herein appeared in the practice of Drunkards (such as made Songs of *David*, *Psal.* 69. 12.) or Fiddlers, in his lying Rhime against us; and when he hath falsely charged us with *Hellish Plots and evil Deeds*, then saith, *his Muse is civil*; wherein he hath appeared, more like a Fiddler or a Stage-player, than a Minister of Christ; and many more of these falsehoods, slanders, and absurdities there are, which I forbear to mention.

And as to his saying, pag. 13. *That here is the last Answer that ever he intended to send to the Quakers, &c.* I say indeed, more prudence had he manifested, if he had kept silent, than he hath done in many things he hath asserted; and silence hereafter, may be more safe for him and his Brethren, than to utter words without knowledge. And now I shall leave our Cause, and the Controversie (that is betwixt *C. VV.* and us) to the Lord, and all sober People to judge of.

Here followeth something concerning the true Christ, and his being in his People, in Answer to Matthew Cassin, &c.

HAVING lately met with a Book of *Matthew Cassin's*, the latter part of which is entituled, *The great Error and Mistake of the Quakers, concerning the true Christ, and how he is said to be in his People, &c.* Wherein he doth much wrong, both that People, and their

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Principles, and abused the Truth it self; and therefore I saw it expedient, to note a few particular things upon some of the chief heads of his matter, both for the clearing of the Truth, and for the discovery of his ignorance and confusion to him, and the rest of the *Baptists*, since that he hath been such an old and eminent opposer of the Truth, as many can testify; and as appears, his malice and envy, was so high against the People called *Quakers*, that he hath vomited out his own shame against them, whereby to render them odious in the sight of their enemies; and that in such times as these, wherein they are made as the greatest object of mens hatred, persecution, and cruelty, which they have in a great measure undergone, and are liable still to undergo more of the same; from which suffering, the *Baptists* themselves are not altogether free, if they be faithful to their own Principles: So that long ere this, they might have learned more wisdom, moderation, and discretion, than so to revile us now in the sight of our enemies, as *Matthew Cassin* (who is one of their Leaders) hath done.

And now whereas in his matter against the *Quakers*, he begins to relate some mens experiences, in this wise, *viz.* *Certain men being troubled about their present conditions, and thereupon following after a more excellent estate, have on a sudden been greatly carried forth with inward power and zeal, and wonderful quicknings, after some matters of holiness, so as scarce able to bear with the least appearance of pride, covetousness, or the like, in others, without reproof; and at length have been secretly informed, that the powerful working within them, was Christ come in them, &c. but being somewhat fearful of delusions, did thereupon give up themselves diligently to pray unto the Lord, who at length graciously delivered them from the strong delusion, &c.* To which I answer; So it appears, that these motions and operations did arise from a true power in those People, which so far was the manifestation of Christ to and in them, that they were not only led to follow after a state of holiness; but also upon their praying diligently to the Lord, he so far returned an acceptable answer to them, as that he graciously delivered them from the strong delusion. But mark *Matthew Cassin's* very next words, and what a conclusion he hath made, touching these inward motions and operations: *I say (saith he) the strong delusion; for is it not so indeed, when an evil spirit shall carry forth persons zealously to some things that is just, holy, and good, though he no lover of holiness, but really an Angel of darkness, that seemingly may appear to be an Angel of light, &c.* See how *M. C.* hath herein contradicted his

former words, and what gross ignorance and error he is in now, to conclude that an evil spirit, and an Angel of darkness, carries forth persons zealously to things that be just, holy, and good; and of such persons also he speaks this, as before he confessed the Lord did graciously at length deliver them from strong delusion; and so he hath done no better, than put light for darkness, and darkness for light; *And who can bring a clean thing out of an unclean?*

And further, mark how in the next page, he hath again confuted himself; for there he tells you, *That the one and the true Spirit of God, being plainly to be known by his guiding and moving the Saints, not only to be just, holy, and zealous, in point of Conversation, but also steadfast in the Principles of Faith, &c.* when before he said, it was an evil spirit that carries forth persons zealously to things that is just, holy, and good; and now he tells you, it is the true Spirit of God, and so is plainly to be known: it's well that at length he speaks some Truth, though to his own confusion, as all that are sober may easily see.

M. C. accuseth one of us with saying, *That Christ was never seen with any carnal eye, nor his voice heard with any carnal ear*; and to prove it, cites a Book, entituled, *A Declaration to the Baptists*, pag. 13. and another with saying, *That the Flesh of Christ is a Figure*; for which he cites *Saul's Errand*, &c. pag. 14. To the former of which I say; Christ, as he is truly to be seen and known in the Spirit, is a mystery, not seen nor heard with the carnal eye or ear; with which agreeth his saying, *viz. He that seeth me, seeth him that sent me*; who is not carnally to be seen; neither had the unbelievers either heard the voice of God, or seen his shape, though he spake by his Son Christ; and some that outwardly Christ spake to, understood not what he said, because they heard not his Word, *Joh. 8. 19, 43. & 12. 45.* 2. And as for the words in *Saul's Errand*, p. 14. what is said of Christ there (as also in pag. 8.) hath relation to his coming in the flesh, as therein being an example, (as in *Pet. 2. 21.*) and not in relation to the receiving his flesh in the mystery, as it is the Believers meat, for that is the substance; but as to his outward manifestation in the flesh, he was God; an example which was the very intent of the words *Example or Figure*; being used in the said Book; for in some sence, they have relation to one thing, as *τύπος, ἑκτί, ἡμιμα, ὑποτύπη*; and whether is it better for us to say, that Christ as in the flesh, was an example, or for M. Cassin to say, *That in one sence the flesh of Christ professed nothing*, as he hath, in pag. 41? let any rational man judge of this. And

And *M. C.* saith, *That the eternal Spirit, which dwelt in the man whom the Jews crucified, which Spirit the Apostles received in them, is not the Christ, the Saviour of the world, but the visible man, &c.* Answer; Here he seems to divide the man Christ from the eternal Spirit, and so hath denied the eternal Spirit to be Christ; but saith, the visible man is Christ, when as the Apostle saith, *The last Adam was made a quickning Spirit*, and the Lord is that Spirit, *1 Cor. 15. 2 Cor. 3.*

And if the eternal Spirit be not the Christ, but the visible man, then it follows, that when the Apostle preacheth that Jesus Christ was in the Saints, he did not intend that the eternal Spirit was in them, but the visible man; which is both absurd and false. But in answer to several cavils and objections made against us, we own the true Christ, both as he was of the seed of *David*, according to the flesh, and in the dayes of his flesh, that he was the true Christ (but not without the eternal Spirit) and the Son of God with power, according to the Spirit of holiness, who said, *Before Abraham was, I am*; and as to his dying and rising again, according to the Scriptures, and as now glorified with the Father, in the same glory that he was in, before the world was: This we confess according to the Scriptures, without any such blind distinction, as *M. C.* hath unjustly cast upon us.

And *M. C.* saith, *That the Quakers to deceive, intend not the Truth; namely, that that visible man, whom the Jews crucified without, was the Christ.* Answer, This is a slander; for, they confess that Christ was crucified, and died, as concerning the flesh, but was quickened by the Spirit, *1 Pet. 3. 18.*

M. C. God thereby bearing false witness to the world, if the eternal Spirit, which the Apostles afterward received in them, be the Christ; which Spirit never was slain, never had blood to shed. Answer, This tends not only to render the Apostles as false witnesses, who knew Christ in them, and dwelling in their hearts, and the second man to be made a quickning Spirit (though before that he was known by some, after the flesh, and in the dayes of his flesh) but also *M. C.* hath contradicted himself, in pag. 46. where speaking of Christ (of whom the Jews said he had a Devil) but the Disciples knew him to be the Spirit of Truth, he saith; and in pag. 42. *M. C.* saith of Christ, viz. *Yet now henceforth, saith the Apostle, know we him so no more; that is, to esteem him upon that account (viz. upon his being born of the Tribe of Judah, and of the Seed of Abraham) or for that reason, meritoriously the Saviour of the World, but rather upon the account of his*

coming down from Heaven, his being the Son of God, &c. How sadly is *M. C.* lost and confounded herein; one while to deny the eternal Spirit to be the Christ, and to say, but it was the visible man that was Christ; another while to say, as that he is not to be known or esteemed upon his being born of the Tribe of *Judah*, but upon the account of his coming down from Heaven; what then, was he a visible man as he came down from Heaven, or as he came of the Tribe of *Judah* and Seed of *Abraham*? Here all may see this mans gross ignorance and confusion. And what if the eternal Spirit never was slain, never had blood to shed (as in *M. C.* his account?) it doth not follow therefore, that he is not a Spirit who descended from Heaven (as such a one) and in time took upon him flesh and blood, *Heb. 2. 14.* and was put to death, as concerning the flesh; who was the true Christ, both in the dayes of his flesh (in that low estate of suffering) and in the state of Glory, wherein he was before the world began. And as to his condescension, low estate, and suffering, as manifest in his People (who have born in their Bodies the dying of the Lord) and his blood or life which is poured forth (and freely laid down of himself) and fed upon (in the Mystery) by the Believers, *M. C.* is not in a capacity to receive what might be said thereof.

And now to mend the matter, he saith of Christ, his being a quickning Spirit, *That if the Spirit (as Spirit) be the last or second Adam; then it follows, that the first man Adam, who was of the earth earthly, was first and before the eternal quickning Spirit,* pag. 42. & 43. Answer, Would any rational man have laid down such an absurdity as this? for here he cannot deny, but that the second *Adam* was made a quickning Spirit, as in *1 Cor. 15.* but would not have him as a Spirit, to be the last or second *Adam* (for if the Spirit (as Spirit) saith he) so he would render the Apostles words false; but I say, Christ being called the second *Adam* (which is the Lord from Heaven) was in reference to his manifestation in time, for their sakes that were lost in the first *Adam*; and yet he is the first and the last.

M. C. Those that were of the number of Gods Elect, in Ages past, waited for the Son of God from Heaven, who was raised from the dead, *1 Thes. 1. 4, 10.* Now sure I am, that 'twas the visible Body of Flesh, which was dead, and raised from the dead, which the Saints waited for; and in pag. 43. Our Faith and full perswasion, that Christ is a visible glorified man, leads us to expect his second coming, as a distinct appearance from, and not in his People, &c. Answer, 1. If the Saints of

God in ages past, and the number of the Elect, did (after Christ's Ascension) wait for his visible Body of flesh from Heaven, as here he implies; then it appears, in their dayes they waited in vain, and missed of their expectations, (if so) and this would render their Hope and Faith in the coming of Christ, of none effect. But the Apostle witnessed the contrary, as in *1 Thes. 1. 9, 10.* when the *Thessalonians* were turned from Idols, then they waited for the Son of God from Heaven; and *Ch. 4. 15. We which are alive and remain unto the coming of the Lord, &c.* So the Saints, though in past they were then eye witnesses of the coming and glory of the Lord, yet they grew further in the knowledge of the several operations, appearances, and out-goings of him (whose out-going have been from of old) as they grew from glory to glory, by the same Spirit, *2 Cor. 3. 18.* and the Apostles made known unto men, the power and coming of the Lord Jesus Christ, which power wrought in them; and they that looked for Christ in the Apostles dayes, it was promised unto them, that he should appear the second time, *without sin unto Salvation, Heb. 9. 28.* which if this coming of Christ, was the coming of a visible Body of flesh, then the Saints in ages past, did not attain to the coming of Christ in their dayes, nor yet to Salvation from sin; which erroneous conclusion that follows from *M. C.* his assertion, no wise man will own; for if the Saints in their dayes, did not experience the coming of Christ unto their Salvation from sin, then where and in what state are they now, that are so long since deceased? doth he suppose them to be in some Purgatory? Surely *M. C.* is very ignorant, both of the spiritual knowledge, coming, and work of Christ, which was known in the Saints, and not carnally expected afar off, as he doth, who would shut Christ and his coming out of his People. And where in pag. 44. as his proofs, he cites, *Rev. 22. 20.* where it's said, *Surely I come quickly, even so come Lord Jesus;* and *Act. 7.* touching *Stephen* his looking up into Heaven, and seeing Jesus standing at the right hand of God: what doth *M. C.* suppose, that whereas Christ promised to come quickly, and *John* so prayed for his coming quickly, that this was a coming in a visible Body of flesh? or that *Stephen* did see a visible Body of flesh in Heaven with carnal eyes, as he seems so much to imply? This is gross Ignorance; for *Stephen's* being full of the Holy Ghost, was the ground and cause of his seeing Heaven open, and the Son of man standing at the right hand of God.

As also, in pag. 40. he denies, *That it was the eternal Spirit that*
prayed

prayed in the man Christ, Joh. 17. and denies Jesus Christ to be the Anointing, but only the Anointed. Wherein his ignorance may be apparent to all that can see (who read this) for Christ and his Father are one; who said, *The Son can do nothing of himself*; and as being a quickning Spirit, and the Seed of Promise, he is both the Anointing and the Anointed, (not divided) though the manifestations of him, as such, are several, and his operations divers in the Saints.

And as concerning Christ dwelling in the Saints, *M. C.* his interpretation of it is, *That he is deep in their affections, much and oft in their thoughts and meditations*; and for proof, brings *Phil. 1. 7. 2 Cor. 7. 3.* touching the Saints being in one anothers hearts. Answer; But Christ doth not appear to be very deep in *M. C.* his affections or meditations, who would keep him out of his People, as several of his Principles imply, who now would have Christ only to be but often in the thoughts and meditations of his People, which doth not fully reach the Being of Christ in the Saints, to operate, act, move, and Rule in his Members, who are in him, and he in them, giving them life, dominion, and peace; whose life is manifest in their mortal Bodies, and he dwelling in their hearts by Faith, which is more than to be often in their thoughts and meditations, as if he might be often forgotten.

And whereas *M. C.* makes a great cavilling against that Doctrine of the Light of Christ, being placed in People, as to be a sufficient Rule, and of such a Light being in every man; and saith, *That Humphry Smith, in the face of men and Devils, affirmeth, That there is no other Rule, Wayes, means, or Name, by which man shall ever come to walk with God, but by that which is manifest of God in him*: And in opposition to this Doctrine, *M. C.* goes about to set the Scriptures, outward Commands and Teachings, as useless, if there be such a Light in men, pag. 48. and eight (or more) times in his scorn, he reiterates these words, *viz. Turn to the Light within, saith the Quaker, pag. 49, 50.* Answer; That of the Light of Christ, being a sufficient Rule, and being in some measure universally extended to all; as Christ enlightens every man, is a Truth which indeed we do vindicate, both against men and Devils, who doth oppose it; for it appears, it is the Devils, and such as are led by them, that oppose this Principle; and that is the reason why we are constrained so much to appear against them in it to their faces: And we in owning the sufficiency of this Light in men, do neither make void, nor dis-

own the Scriptures, nor true outward Teaching; knowing that by the Light, or that which may be known of God within, men come to see and feel the right end and use of outward Teaching, and the Scriptures; for *the Spirit of Truth leadeth into all Truth*; and where the Light of Christ within is believed and obeyed, it leadeth out of darkness, and out of the wayes and works of darkness, into the path and way of the Just; which is a shining Light, that shineth more and more, until the perfect day, *Prov. 4. 18.* But there is a Generation that rejects and rebels against the Light, that knows not the wayes of it, because they do not abide in the paths of it, *Job 24. 13.* And though we do own outward Teaching, so far as it tends to direct peoples minds to the Light of Christ within; and the Scriptures in their place: yet we know, that God is not limited or tyed to those outward things, as if none could be saved (or had a true Rule to walk with God by) but they who have the letter of the Scriptures, and outward Teaching; for the extent of the Grace of God, which bringeth Salvation, is larger than so, it having appeared to all men, and is sufficient to teach to deny ungodliness and worldly lusts, and to live righteously, &c. *Tit. 2. 11. Rom. 5. 18.* and many have this Grace given them, that have neither the Scriptures, nor the outward ministration of the Gospel, though it be preached in every Creature, *εὐαγγέλιον τῇ κτίσει, Col. 1. 23.* yet where (and as) the Lord is pleased to send outward Teaching, it is of use, as to the turning of People to the Light of Christ, which shineth in the hearts, to give the Light of the knowledge of the Glory of God, in the face of Christ, *2 Cor. 4. 6.*

M. C. in pag. 48. saith of the Apostles, *What were they to preach to them? not that one thing of turning to the Light, their Teacher within, but all things whatsoever, Mat. 28. 19, 20. all the Counsel of God, Act. 20. 27.* Answ. What, were the Apostles to preach all things whatsoever, all the Counsel of God, and yet not the Light within? What, was that none of the Counsel of God? Herein this man hath more lost himself than ever; and yet he is made in general words to confess, that Christ was set to be a Light of the Gentiles; and what, were they not to turn to his Light within? This is gross ignorance and error; for Christ, *who is come a Light into the world, that whosoever believeth in him, might have everlasting Life; and who is given a Light to enlighten the Gentiles, Luk. 2. 32. is the way to the Father, and the Way, the Truth, and the Life; and his Life is the Light of men, Joh. 1. 4, 9.* And did not the Apostles preach to turn men

men to his Light, *that one thing in them?* I see for all *M. C.* his scoffing and cavilling against the Light within, and our exhorting men to turn to it, it stands over him and his folly and deceit, though so often over he hath reiterated his canting language against the Light within; more like the sturdy Beggars, or a Ballad-singer, or a Stage-player, than a conscientious, zealous Professor. And the truth of this our Doctrin, of the Light within, will remain and live, when all empty Professions, carnal Ordinances, Traditions, and Will-worships (which are upheld or practised, without the guidance of the Light of Christ within) will wither, fall, and come to naught, as will all formal, wilful, and dry Professors, who make war against, and oppose the Light within, and them that are in it.

Many more of *M. C.* his absurdities and slanders (against the Truth and us) I here omit, as not worth, either mentioning or taking notice of.

London, Written near the
beginning of the first
Month, 1662.

From a living and tryed
Witness of the power-
ful Truth,

GEORGE WHITEHEAD.

THE END.

